

THE COLLECTED WORKS  
OF  
C. G. JUNG

*VOLUME 12*

EDITORS

HERBERT READ

MICHAEL FORDHAM, M D, M R C P

GERHARD ADLER PH D

WILLIAM MCGUIRE, *executive editor*

# PSYCHOLOGY

AND

# ALCHEMY

*C. G. JUNG*

SECOND EDITION

*TRANSLATED BY R F C HULL*

*270 ILLUSTRATIONS*



ROUTLEDGE & KEGAN PAUL

---

L O N D O N

MLSU - CENTRAL LIB



18781CL

FIRST PUBLISHED IN ENGLAND BY  
ROUTLEDGE & KEGAN PAUL, LTD.  
BROADWAY HOUSE, 68-74 CARTER LANE,  
LONDON E. C. 4  
1953

*Second edition, completely revised, 1968*

THIS EDITION IS BEING PUBLISHED IN ENGLAND BY ROUTLEDGE & KEGAN PAUL, LTD., AND IN THE UNITED STATES OF AMERICA FOR BOLLINGEN FOUNDATION BY PRINCETON UNIVERSITY PRESS. THE PRESENT VOLUME IS NUMBER 12 OF THE COLLECTED WORKS, AND WAS THE FIRST TO APPEAR.

Originally published in German as *Psychologie und Alchemie*, by Rascher Verlag, Zurich, 1944; 2nd edition, revised, 1952.

SBN 7100 1642 5

NEW MATERIAL © BOLLINGEN FOUNDATION 1968  
PRINTED IN THE U. S. A. BY H. WOLFF  
NEW YORK, N. Y.

## PREFATORY NOTE TO THE ENGLISH EDITION

To the reader who knows little or nothing of my work, a word of explanation may be helpful. Some thirty-five years ago I noticed to my amazement that European and American men and women coming to me for psychological advice were producing in their dreams and fantasies symbols similar to, and often identical with, the symbols found in the mystery religions of antiquity, in mythology, folklore, fairytales, and the apparently meaningless formulations of such esoteric cults as alchemy. Experience showed, moreover, that these symbols brought with them new energy and new life to the people to whom they came.

From long and careful comparison and analysis of these products of the unconscious I was led to postulate a "collective unconscious," a source of energy and insight in the depth of the human psyche which has operated in and through man from the earliest periods of which we have records.

In this present study of alchemy I have taken a particular example of symbol-formation, extending in all over some seventeen centuries, and have subjected it to intensive examination, linking it at the same time with an actual series of dreams recorded by a modern European not under my direct supervision and having no knowledge of what the symbols appearing in the dreams *might* mean. It is by such intensive comparisons as this (and not one but many) that the hypothesis of the collective unconscious—of an activity in the human psyche making for the spiritual development of the individual human being—may be scientifically established.

[Undated]

C. G. JUNG

## From EDITORIAL NOTE TO THE FIRST EDITION

This volume of Professor Jung's *Collected Works* is a translation, with minor alterations made at the instance of the author of *Psychologie und Alchemie* (Zurich, 1944, 2nd edition revised 1952). That work was based on the two lectures mentioned in Professor Jung's foreword, "Traumsymbole des Individuationsprozesses" *Eranos Jahrbuch* 1935 (Zurich 1936), and "Die Erlosungsvorstellungen in der Alchemie" *Eranos Jahrbuch* 1936 (Zurich, 1937).

The two lectures were previously translated by Stanley Dell and published in *The Integration of the Personality* (New York 1939, London 1940) under the titles 'Dream Symbols of the Process of Individuation' and 'The Idea of Redemption in Alchemy'. Professor Jung then considerably expanded them and added an introduction, in which he set out his whole position particularly in relation to religion. These three parts together with a short epilogue make up the Swiss volume.

The translation now presented to the public has been awaited with impatience in many quarters for it is one of Professor Jung's major works to be compared in importance with *Psychology of the Unconscious* and *Psychological Types*. It may be said that round the material contained in this volume the major portion of his later work revolves. On this account *Psychology and Alchemy* is being published first, though it is not Volume 1 of the *Collected Works*.

. . . . .

## EDITORIAL NOTE TO THE SECOND EDITION

For this second edition of Volume 12, technical considerations made it necessary to reset the text, and this in turn made various improvements possible. The translation has been thoroughly revised, and additions and revisions have been made in accordance with the second Swiss edition, 1952. The bibliography and the footnote references have been corrected and brought up to date, particularly in respect of the author's subsequent publications in English. The paragraph numeration has been preserved, but the pagination has unavoidably changed. An entirely new index has been prepared. The late Mr. A. S. B. Glover was responsible for numerous improvements in the translations from the Latin and in the bibliographical references. The illustrations are printed almost entirely from new photographs; consequently the sources have sometimes had to be altered. For valuable assistance in obtaining new photographs the Editors are indebted to Mrs. Aniela Jaffé, Dr. Jolande Jacobi, and Dr. Rudolf Michel; for general editorial help, to Mrs. B. L. Honum Hull.

After the author's death in 1961, the unpublished draft of a "prefatory note to the English edition," written in English, was found among his papers, and this has been added to the present edition. For permission to publish it, the Editors are indebted to the late Mrs. Marianne Niehus-Jung, then acting on behalf of the heirs of C. G. Jung.

A variant of the text of Part II presenting the essay in its *Eranos-Jahrbuch* 1935 form appeared as "Dream Symbols of the Individuation Process" in *Spiritual Disciplines* (Papers from the Eranos Yearbooks, 4; New York and London, 1959).

## TRANSLATOR'S NOTE

So far as concerns the translation of this and other volumes of these collected works, the primary aim has naturally been to reproduce the straightforward, lively, and often informal language of the author. In an undertaking such as this one, it would indeed be an act of presumption for the translator to ignore the labours of his predecessors, and the present edition does not seek to stress its newness and difference by studiously overlooking the manifold excellences of the existing translations. In general, therefore, the secondary aim has been to establish a standard terminology for all volumes in this series and to reduce them to a uniform style, while making the fullest use of previous work in this field. In preparing the text of the present volume I had frequent recourse to the material already translated by Stanley Dell in *The Integration of the Personality*, I gratefully acknowledge my debt to him, and also to Miss Barbara Hannah, who magnanimously placed her private, unpublished version of *Psychology and Alchemy* at my disposal, as well as giving me every possible help in the correction of the typescripts and the proofs.

## FOREWORD TO THE SWISS EDITION

The present volume contains two major studies which grew out of lectures delivered at the Eranos Congress. They were first printed in the *Eranos-Jahrbuch* for 1935 and 1936. The present edition has been augmented by nearly a half through the inclusion of additional material and the full apparatus of documentation. The text has been improved in certain respects and part of it newly arranged. Another new feature is the wealth of illustrations, the large number of which is justified by the fact that symbolical images belong to the very essence of the alchemist's mentality. What the written word could express only imperfectly, or not at all, the alchemist compressed into his images; and strange as these are, they often speak a more intelligible language than is found in his clumsy philosophical concepts. Between such images and those spontaneously produced by patients undergoing psychological treatment there is, for the expert, a striking similarity both in form and in content, although I have not gone into it very deeply in the course of my exposition.

I am particularly indebted to Dr. M. L. von Franz for philological help in translating the Zosimos text, which, besides being corrupt, is hard to construe and controversial. I wish also to thank Miss R. Schärf for information on the Og and Unicorn legend in Talmudic literature and Mrs. O. Fröbe-Kapteyn for obtaining photographic copies of a number of alchemical pictures. Lastly, I should like to express my very warm thanks to Dr. J. Jacobi for choosing and arranging the illustrations and looking after the details of printing.

Küsnacht, January, 1943



# TABLE OF CONTENTS

PREFATORY NOTE TO THE ENGLISH EDITION	V
EDITORIAL NOTE TO THE FIRST EDITION	VII
EDITORIAL NOTE TO THE SECOND EDITION	VIII
TRANSLATOR'S NOTE	IX
FOREWORD TO THE SWISS EDITION	X
LIST OF ILLUSTRATIONS	XV

## PART I

INTRODUCTION TO THE RELIGIOUS AND PSYCHOLOGICAL PROBLEMS OF ALCHEMY	1
---	---

## PART II

INDIVIDUAL DREAM SYMBOLISM IN RELATION TO ALCHEMY	39
--	----

Chapter 1 Introduction	
I THE MATERIAL	41
II THE METHOD	43

Chapter 2 The Initial Dreams	47
------------------------------	----

Chapter 3 The Symbolism of the Mandala	
I CONCERNING THE MANDALA	95
II THE MANDALAS IN THE DREAMS	103
III THE VISION OF THE WORLD CLOCK	203
IV THE SYMBOLS OF THE SELF	215

## PART III

RELIGIOUS IDEAS IN ALCHEMY	225
Chapter 1. Basic Concepts of Alchemy	
I. INTRODUCTION	227
II. THE ALCHEMICAL PROCESS AND ITS STAGES	228
III. CONCEPTIONS AND SYMBOLS OF THE GOAL	232
Chapter 2. The Psychic Nature of the Alchemical Work	
I. THE PROJECTION OF PSYCHIC CONTENTS	242
II. THE MENTAL ATTITUDE TOWARDS THE OPUS	255
III. MEDITATION AND IMAGINATION	274
IV. SOUL AND BODY	280
Chapter 3. The Work	
I. THE METHOD	288
II. THE SPIRIT IN MATTER	295
III. THE WORK OF REDEMPTION	306
Chapter 4. The Prima Materia	
I. SYNONYMS FOR THE MATERIA	317
II. THE INCREATUM	320
III. UBIQUITY AND PERFECTION	323
IV. THE KING AND THE KING'S SON	327
V. THE MYTH OF THE HERO	333
VI. THE HIDDEN TREASURE	340
Chapter 5. The Lapis-Christ Parallel	
I. THE RENEWAL OF LIFE	345
II. EVIDENCE FOR THE RELIGIOUS INTERPRETATION OF THE LAPIS	357
a. <i>Raymond Lully</i>	357
b. <i>Tractatus aureus</i>	358
c. <i>Zosimos and the Doctrine of the Anthropos</i>	360

d. <i>Petrus Bonus</i>	373
e. <i>"Aurora consurgens" and the Doctrine of Sapientia</i>	376
f. <i>Melchior Cibinensis and the Alchemical Paraphrase of the Mass</i>	396
g. <i>Sir George Ripley</i>	406
h. <i>The Epigoni</i>	423

## Chapter 6. Alchemical Symbolism in the History of Religion

I. THE UNCONSCIOUS AS THE MATRIX OF SYMBOLS	432
II. THE PARADIGM OF THE UNICORN	435
a. <i>The Unicorn in Alchemy</i>	435
b. <i>The Unicorn in Ecclesiastical Allegory</i>	439
c. <i>The Unicorn in Gnosticism</i>	449
d. <i>The One-Horned Scarabaeus</i>	452
e. <i>The Unicorn in the Vedas</i>	453
f. <i>The Unicorn in Persia</i>	456
g. <i>The Unicorn in Jewish Tradition</i>	460
h. <i>The Unicorn in China</i>	465
i. <i>The Unicorn Cup</i>	466

EPILOGUE	473
----------	-----

BIBLIOGRAPHY	485
--------------	-----

INDEX	525
-------	-----

## LIST OF ILLUSTRATIONS

References to documentary sources which are somewhat shortened in the captions to the illustrations are given more fully in this list. For explanation of the abbreviations and acknowledgment of photographs etc., see the note at the end of the list (p xxxv)

- 1 The Creator as Ruler of the threefold and fourfold universe faces 1  
'Liber patris sapientiae' *Theatrum chemicum Britannicum* (1652) p 210 (MCAO)
- 2 A pair of alchemists 3  
*Mutus liber* (1702) p 11 detail (MCAO)
- 3 Symbol of the alchemical work 37  
*Hermaphroditisches Sonn und Mondkind* (1752) p 28 (CGJ)
- 4 Representation of the symbolic process 38  
Title page Béroalde de Verville *Le Tableau des riches inventions* or *Le Songe de Poliphile* (1600) (MCAO)
- 5 Seven virgins being transformed 41  
Béroalde de Verville *Le Songe de Poliphile* (1600) p 61 (MCAO)
- 6 A maternal figure presiding over the goddesses of fate 45  
Thenaud *Traité de la cabale* Ms 5061 (16th cent) Paris Bibliothèque de l'Arsenal P Inst
- 7 The Uroboros as symbol of the aeon 46  
Horapollon *Selecta hieroglyphica* (1597) p 5 vignette (CGJ)
- 8 The *anima mundi* 47  
Engraving by J T de Bry from Fludd *Utriusque cosm* (1617) pp 4/5 P Inst
- 9 The awakening of the sleeping king 51  
Thomas Aquinas (pseud) *De alchimia* Codex Vossianus 29 (16th cent) Leiden Univ Bibl fol 78
- 10 11, 12 Melusina two headed Melusina mermaid with mask 52  
Eleazar *Uraltes chymisches Werk* (1760) pp 85 85 98 resp (MCAO)

13.	The "tail-eater" (Uroboros) as the <i>prima materia</i> Reusner, <i>Pandora</i> (1588), p. 257. (C.G.J.)	53
14.	Jacob's dream Watercolour by William Blake. British Museum. P: John Freeman.	55
15.	The <i>scala lapidis</i> "Emblematical Figures of the Philosophers' Stone," MS. Add. 1316 (17th cent.). British Museum.	56
16.	<i>Mercurius tricephalus</i> as Anthropos Kelley, <i>Tractatus de Lapide philosophorum</i> (1676), p. 101.	58
17.	The artifex (or Hermes) as shepherd of Aries and Taurus Thomas Aquinas (pseud.), "De alchimia," Codex Vossianus 29 (16th cent.), Leiden, Univ. Bibl., fol. 86.	59
18.	Christ as shepherd Mosaic, mausoleum of Galla Placidia, Ravenna (c. 424-51). P: Anderson.	60
19.	The soul as guide, showing the way Watercolour by William Blake for Dante's <i>Purgatorio</i> , Canto IV. Tate Gallery.	61
20.	The six planets united in the seventh, Mercury Thomas Aquinas (pseud.), "De alchimia," Codex Vossianus 29 (16th cent.), Leiden, Univ. Bibl., fol. 94a.	64
21.	The seven gods of the planets in Hades Mylius, <i>Philosophia reformata</i> (1622), p. 167, fig. 18. (C.G.J.)	65
22.	Mercurius in the "philosopher's egg" <i>Mutus liber</i> (1702), p. 11, detail. (M.C.A.O.)	66
23.	The mystic vessel "Figurarum Aegyptiorum secretarum," MS. in author's coll. (18th cent.), p. 13. (C.G.J.)	68
24.	The activities presided over by Mercurius MS. (c. 1400), Tübingen, Universitätsbibliothek.	70
25.	The fountain of life as <i>fons mercurialis</i> <i>Rosarium philosophorum</i> (1550). (C.G.J.)	71
26.	The Virgin Mary surrounded by her attributes Devotional picture (17th cent.); from Prinz, <i>Allorientalische Symbolik</i> , p. 6. (C.G.J.)	72
27.	Life-renewing influence of the conjoined sun and moon on the bath Milan, Biblioteca Ambrosiana, Codex I, 6 inf. r: F. Busi, Milan.	75

- |    |   |    |
|----|---|----|
| 28 | Capture of the Leviathan<br>Herrad of Landsberg's <i>Hortus deliciarum</i> (12th cent), from<br>the Keller and Straub edn, Pl XXIV (New York Public Li<br>brary)        | 77 |
| 29 | Seven petalled rose<br>Fludd, <i>Summum bonum</i> (1629), frontispiece British Museum   | 78 |
| 30 | The red and white rose<br>'Ripley Scrowle,' MS Add 5025 (1588), British Museum, No<br>1, detail   | 80 |
| 31 | The symbolic city as centre of the earth<br>Maier, <i>Viatorum</i> (1651) p 57 (C G J)  | 82 |
| 32 | <i>Coniunctio solis et lunae</i><br>Trismosin "Splendor solis," MS Harley 3469 (1582), British<br>Museum  | 85 |
| 33 | Poliphilo surrounded by nymphs<br>Béroalde de Verville, <i>Le Songe de Poliphile</i> (1600), p 9<br>(M C A O)   | 87 |
| 34 | The <i>nigredo</i> standing on the <i>rotundum</i><br>Mylius <i>Philosophia reformata</i> (1622), p 117, fig 9 (C G J)  | 88 |
| 35 | A medieval version of the "wild man"<br>Codex Urbanus Latinus 899 (15th cent), Biblioteca Vaticana,<br>fol 85   | 90 |
| 36 | The devil as aerial spirit and ungodly intellect<br>Illustration by Eugène Delacroix (1799-1863) for <i>Faust</i> , Part I<br>p Courtesy of The Heritage Club, New York | 92 |
| 37 | The seven petalled flower<br>Boschius <i>Symbolographia</i> (1702), Symbol LCCXXIII, Class<br>I, Tab XXI (C G J)  | 93 |
| 38 | Mercurius as <i>virgo</i><br>Thomas Aquinas (pseud) <i>De alchimia</i> Codex Vossianus 29<br>(16th cent) Leiden, Univ Bibl fol 95a                                      | 94 |
| 39 | Shri Yantra<br>Traditional from Avalon <i>The Serpent Power</i>   | 95 |
| 40 | Tibetan World Wheel ( <i>sidpe korlo</i> )<br>Painted banner Private collection   | 97 |
| 41 | The Aztec "Great Calendar Stone"<br>National Museum, Mexico p Instituto Nacional de Antro-<br>pologia y Historia Mexico   | 98 |
| 42 | Mandala containing the Infant Christ carrying the Cross<br>Mural painting by Albertus Pictor in the church of Harke   | 99 |

- berga, Sweden (c. 1480); from Gornell, *Iconography of the Nativity of Christ*, p. 53. r: Courtesy of J. Jacobi.
43. Lamaic Vajramandala 100  
Tibetan painted banner. Formerly in the China Institute, Frankfort on the Main; destroyed in 2nd World War.
44. Mexican calendar 101  
Engraving from Herrliberger, *Heilige Ceremonien* (1748), Pl. XC, No. 1. (C.G.J.)
45. Hermes as psychopomp 102  
Gem in a Roman ring; from King, *The Gnostics and Their Remains*, fig. 14. (G.G.J.)
- 46, 47. Crowned dragon as tail-eater 103  
Eleazar, *Uraltes chymisches Werk* (1760), Part II, nos. 4 and 3 facing p. 8. (M.G.A.O.)
48. The *putrefactio* 105  
Stolcius de Stolcenberg, *Viridarium chymicum* (1624), fig. VIII. (C.G.J.)
49. Diagram showing the four functions of consciousness 107  
Author's diagram, taken from Jacobi, *The Psychology of Jung*, Diag. 4.
50. Baneful spirits attacking the Impregnable Castle 108  
Fludd, *Summum bonum* (1629). British Museum.
51. The Lapis Sanctuary 109  
Van Vreeswyck, *De Groene Leeuw* (1672), p. 123. British Museum.
52. Harpokrates on the lotus 110  
Gnostic gem; from King, *The Gnostics and Their Remains*, fig. 6. (C.G.J.)
53. The tetramorph, the steed of the Church 111  
Crucifixion in Herrad of Landsberg's *Hortus deliciarum* (12th cent.), detail; from the Keller and Straub edn., Pl. XXXVIII. (New York Public Library)
54. Hermaphrodite with three serpents and one serpent 113  
*Rosarium philosophorum*, in *Artis auriferæ* (1593), II, p. 359. (C.G.J.)
55. Faust before the magic mirror 116  
Rembrandt etching (c. 1652). Albertina, Vienna.
56. Fountain of youth 119  
Codex de Sphaera, in *Codex Estensis Latinus* 209 (15th cent.), Modena. r: Orlandini, Modena.

- 57 Imperial bath with the miraculous spring of water 121  
Alcadini De balneis Puteolanis Codex 1474 (14th cent)  
Rome Biblioteca Angelica
- 58 Christ as the source of fire 122  
Stained glass window (14th cent) in the choir of the former  
monastery church at Königsfelden (Aargau) Switzerland from  
copy in author's house at Kusnacht
- 59 'All things do live in the three 125  
Jamsthaler *Viatorium spagyricum* (1625) p 272 (C G J)
- 60 Squaring of the circle to make the two sexes one whole 126  
Maier *Scrutinium chymicum* (1687) Emblema XXI p 61  
(C G J)
- 61 The pearl as symbol of Ch'ien 129  
Chinese bronze mirror of the Tang Period (7th to 9th cent)  
from Laignel Lavastine *Histoire generale de la medecine*  
I p 543 p Courtesy of J Jacobi
- 62 Rectangular mandala with cross 130  
Zwiefalten Abbey breviary (12th cent) fol 10 from Löffler  
*Schwabische Buchmalerei*, Pl 20 p Courtesy of J Jacobi
- 63 Hermes 132  
Greek vase painting (Hamilton Collection) from Lenormant  
and Witte *Élite des monuments céramographiques* III Pl  
LXXVIII
- 64 Christ as Anthropos 133  
Glanville *Le Propriétaire des choses* (1482) p Inst
- 65 Tetramorph standing on two wheels 134  
Vatopedi Monastery Mt Athos (1213) from Gillen *Ikono-  
graphische Studien* p 15 p Courtesy of J Jacobi
- 66 Ammon Ra 135  
From Champollion *Pantheon égyptien* (New York Public  
Library)
- 67 Demon in the shape of a monkey 136  
*Speculum humanae salvationis* Codex Latinus 511 (14th  
cent) Paris Bibliothèque Nationale
- 68 Thoth as cynocephalus 139  
From tomb of Amenherkhopshef near Der el Medina Luxor  
(XXth dynasty 12th cent BC) Formerly in the Hahnloser  
Collection Bern
- 69 Dante and Virgil on their journey to the underworld 142  
Illumination for the *Inferno* Codex Urbanus Latinus 365  
(15th cent) Biblioteca Vaticana p Inst



- |     |  |     |
|-----|--|-----|
| 70. | Pagan rites of transformation in the Middle Ages<br>Gnostic design; from Hammer-Purgstall, <i>Mémoire sur deux coffrets gnostiques</i> , Pl. K. (C.G.J.)                           | 144 |
| 71. | Creation of Adam from the clay of the <i>prima materia</i><br>Schedel, <i>Das Buch der Chroniken</i> (1493), p. V. r: Courtesy of J. Jacobi.                                       | 145 |
| 72. | The "union of irreconcilables": marriage of water and fire<br>After an Indian painting; from Mueller, <i>Glauben, Wissen und Kunst der alten Hindus</i> , Pl. II, fig. 17.         | 147 |
| 73. | The deliverance of man from the power of the dragon<br>Wynandi de Stega, "Adamas colluctancium aquilarum," Codex Palatinus Latinus 412 (15th cent.), Biblioteca Vaticana. r: Inst. | 149 |
| 74. | Heaven fertilizing Earth and begetting mankind<br>Thenaud, "Traité de la cabale," MS. 5061 (16th cent.), Paris, Bibliothèque de l'Arsenal.   | 151 |
| 75. | Trimurti picture<br>After an Indian painting; from Mueller, <i>Glauben, Wissen und Kunst der alten Hindus</i> , Pl. II, fig. 40.   | 154 |
| 76. | The tortoise: an alchemical instrument<br>Porta, <i>De distillationibus</i> (1609), p. 40. r: Inst.  | 156 |
| 77. | Telesphorus<br>Bronze figure from Roman Gaul; marble statuette from Austria; after figs. in Roscher, <i>Lexikon</i> , V, col. 316.   | 157 |
| 78. | Maria Prophetissa<br>Maier, <i>Symbola aureae mensae</i> (1617), frontispiece. (M.C.A.O.)  | 160 |
| 79. | King Sol with his six planet-sons<br>Bonus, <i>Pretiosa margarita novella</i> (1546). (M.C.A.O.)   | 163 |
| 80. | Mercurius turning the eight-spoked wheel<br>"Speculum veritatis," Codex Vaticanus Latinus 7285 (17th cent.), Biblioteca Vaticana. r: Inst.   | 164 |
| 81. | "Sol et eius umbra"<br>Maier, <i>Scrutinium chymicum</i> (1687), p. 133.   | 168 |
| 82. | The Anthropos with the four elements<br>Russian MS. (18th cent.). r: Inst.   | 170 |
| 83. | Dante being led before God in the heavenly rose<br>Illumination for the <i>Paradiso</i> , Codex Urbanus Latinus 365 (15th cent.), Biblioteca Vaticana. r: Inst.                    | 173 |
| 84. | The fountain in the walled garden  | 175 |

- Boschius *Symbolographia* (1702) Symbol CCLI Class I Tab XVI (C G J)
- 85 The eight petalled flower 176  
Recueil de figures astrologiques MS Français 14770 (18th cent) Paris Bibliothèque Nationale
- 86 The alchemical apparatus for distillation 178  
Kelley *Tractatus de Lapide philosophorum* (1676) p 109 (C G J)
- 87 The Virgin as the *vas* of the divine child 179  
From a Venetian *Rosario dela gloriosa vergine Maria* (1524) in Inman *Ancient Pagan and Modern Christian Symbolism* p 62
- 88 Vision of the Holy Grail 181  
Roman de Lancelot du Lac MS Français 116 (15th cent) Paris Bibliothèque Nationale fol 610
- 89 The pelican nourishing its young with its own blood 184  
Boschius *Symbolographia* (1702) Symbol LXX Class I Tab IV (C G J)
- 90 The bear representing the dangerous aspect of the *prima materia* 187  
Thomas Aquinas (pseud) *De alchimia* Codex Vossianus 29 (16th cent) Leiden Univ Bibl fol 82
- 91 *Anima Mundi* 189  
Thurneisser zum Thurn *Quinta essentia* (1574) p 92 wood cut (C G J)
- 92 The alchemical process in the zodiac 191  
Ripley Scrowle MS Add 5025 (1588) British Museum No 1 detail
- 93 The Mountain of the Adepts 195  
Michelspacher *Cabala* (1654) p Photo Archives Marburg
- 94 *Etna gelat et ardet* 197  
Boschius *Symbolographia* (1702) Symbol XXX Class II Tab II (C G J)
- 95 *Ludus puerorum* 198  
Trismosin *Splendor solis* MS Harley 3469 (1582) British Museum
- 96 Pygmies (helpful child gods) 199  
Fragments of an Egyptian mechanical toy Cairo Museum p Courtesy of A Piankoff
- 97 The Grand Peregrination by ship 200  
Maier *Viatorium* (1651) p 183 (C G J)

98. The philosophical egg 201  
Wynandi de Stega, "Adamas colluctancium aquilarum," Codex Palatinus Latinus 412 (15th cent.), Biblioteca Vaticana. P: Inst.
99. Time-symbol of the *lapis* 203  
Thomas Aquinas (pseud.), "De alchimia," Codex Vossianus 29 (16th cent.), Leiden, Univ. Bibl., fol. 74.
100. Horoscope, showing the houses, zodiac, and planets 207  
Woodcut by Erhard Schoen for the nativity calendar of Leonhard Reymann (1515); from Strauss, *Der astrologische Gedanke*, p. 54.
101. Christ in the mandorla 208  
Mural painting, church of Saint-Jacques-des-Guérets, Loir-et-Cher, France; from Clemen, *Die romanische Monumentalmalerei*, fig. 195, p. 260.
102. Osiris, with the four sons of Horus on the lotus 209  
Budge, *The Book of the Dead* (1899), Papyrus of Hunefer, Plate 5.
103. *Sponsus et sponsa* 211  
Detail from *Polittico con l'Incoronazione*, by Stefano da Sant'Agnese (15th cent.), Venice, Accademia. P: Alinari.
104. God as Father and Logos creating the zodiac 212  
Peter Lombard, "De sacramentis," Codex Vaticanus Latinus 681 (14th cent.), Biblioteca Vaticana.
105. The Virgin, personifying the starry heaven 213  
"Speculum humanae saluacionis," Codex Palatinus Latinus 413 (15th cent.), Biblioteca Vaticana.
106. "Elixir of the moon" 214  
Codex Reginensis Latinus 1458 (17th cent.), Biblioteca Vaticana.
107. Virgin carrying the Saviour 216  
"Speculum humanae saluacionis," Codex Palatinus Latinus 413 (15th cent.), Biblioteca Vaticana.
108. Maya encircled by the Uroboros 217  
Damaged vignette from frontispiece of a collection of Brahminic sayings; from Mueller, *Glauben, Wissen und Kunst der alten Hindus*, Pl. I, fig. 91.
109. The four evangelists with their symbols and the four rivers of paradise 219  
Miniature in an Evangelary, Aschaffenburg. Codex 13 (13th cent.), fol. 177. P: Samhaber, Aschaffenburg.

110	Sand printing of the Navajo Indians Ethnological drawing from Stevenson Ceremonial of Has jelti Dailjus Pl CXXI	220
111	The <i>cauda pavonis</i> Boschius <i>Symbolographia</i> (1702) Symbol LXXXIV Class I Tab V (C G J)	223
112	The principal symbols of alchemy Trismosin <i>La Toison d'or</i> (1612) frontispiece Coll C A Meier Zurich	224
113	Moon and sun furnaces <i>Mutus liber</i> (1702) p 14 detail (M C A O)	227
114	The four stages of the alchemical process Mylius <i>Philosophia reformata</i> (1622) p 96 fig 2 (C G J)	229
115	The <i>nigredo</i> eclipse of <i>Mercurius senex</i> , exhaling the <i>spiritus</i> and <i>anima</i> Jamsthaler <i>Viatorium spagyricum</i> (1625) p 118 (C G J)	230
116	Crowned hermaphrodite <i>Traité d'alchimie</i> MS 6577 (17th cent) Paris Bibliothèque de l'Arsenal	231
117	Anthropos as <i>anima mundi</i> From Albertus Magnus <i>Philosophia naturalis</i> (1650) (C G J)	233
118	Brother sister pair in the bath of life <i>Theatrum chemicum Britannicum</i> (1652) p 350 P Inst	235
119	Alchemical furnace Geber <i>De alchimia</i> (1529) frontispiece (C G J)	236
120	Mercurius in the vessel Barchusen <i>Elementa chemiae</i> (1718) fig 75 Paris Biblio thèque Nationale	237
121	The transformations of Mercurius in the Hermetic vessel <i>Cabala mineralis</i> MS Add 5245 British Museum fol 2 P Inst	238
122	The twelve alchemical operations in the form of the <i>arbor philosophica</i> Samuel Norton <i>Mercurius redivivus</i> (1630) British Museum	240
123	Hermaphrodite <i>Hermaphroditisches Sonn und Mondskind</i> (1752) p 16 de- tail (C G J)	241
124	Alchemists at work <i>Mutus liber</i> (1702) p 13 detail (M C A O)	242

125. Mercurius as the sun-moon hermaphrodite, standing on the (round) chaos 244  
Mylius, *Philosophia reformata* (1622), p. 354, fig. 5. (C.G.J.)
126. The six days of creation, culminating in the seventh day 247  
St. Hildegarde of Bingen, "Scivias," MS. (12th cent.); from Hildegard von Bingen: *Wuse die Wege*, ed. Böckeler.
127. The transformation of Mercurius in the fire 248  
Barchusen, *Elementa chemiae* (1718), fig. 76, Paris, Bibliothèque Nationale.
128. Hermes Trismegistus 249  
Senior, *De chemia*, in Mangetus, *Bibliotheca chemica curiosa* (1702), Vol. II, facing p. 216. (M.C.A.O.) [In the original edition, Jung used the Strasbourg 1566 version of Senior's *De chemia*, now unavailable.]
129. Personified *spiritus* escaping from the heated *prima materia* 251  
Thomas Aquinas (pseud.), "De alchimia," Codex Vossianus 29 (16th cent.), Leiden, Univ. Bibl., fol. 60a, detail.
130. The Mercurial serpent devouring itself in water or fire 253  
Barchusen, *Elementa chemiae* (1718), figs. 58-61, Paris, Bibliothèque Nationale.
131. Adam as *prima materia*, pierced by the arrow of Mercurius 256  
"Miscellanea d'alchimia," MS. Ashburnham 1166 (14th cent.), Florence, Biblioteca Medicea-Laurenziana. r: Inst.
132. The "secret" contents of the work 259  
*Mutus liber* (1702), fig. 3. (M.C.A.O.)
133. Alchemists at work 261  
*Mutus liber* (1702), p. 6. (M.C.A.O.)
134. Saturn, or *Mercurius senex*, being cooked in the bath 265  
Trismosin, "Splendor solis," MS. Harley 3469 (1582), British Museum.
135. The skull, symbol of the *mortificatio* of Eve 268  
"Miscellanea d'alchimia," MS. Ashburnham 1166 (14th cent.), Florence, Biblioteca Medicea-Laurenziana. p: Inst.
136. God enlightening the artifex 273  
Barchusen, *Elementa chemiae* (1718), fig. 2, Paris, Bibliothèque Nationale.
137. Alchemist in the initial *nigredo* state, meditating 275  
Jamsthaler, *Viatorium spagyricum* (1625), p. 27. (C.G.J.)

- 138 The Mercurial spirit of the *prima materia*, as salamander, frolicking in the fire 277  
Maier *Scrutinium chymicum* (1687) Emblema XXIX p 85 (C G J)
- 139 Hermes conjuring the winged soul out of an urn 278  
Attic funeral lekythos Jena from Harrison *Themis* p 295 fig 78
- 140 The artifex with his *soror mystica*, holding the keys to the work 281  
Thomas Aquinas (pseud.) *De alchimia* Codex Vossianus 29 (16th cent.) Leiden Univ Bibl fol 99
- 141 The artifex with book and altar 283  
Kelley *Tractatus de Lapide philosophorum* (1676) p 118
- 142 The sequence of stages in the alchemical process 284  
Libavius *Alchymia* (1606) Commentarium Part II p 55 (C G J)
- 143 Alchemists at work 288  
*Mutus liber* (1702) p 7 detail (M C A O)
- 144 Artists in library and laboratory 290  
Maier *Triplus aureus* (1618) from title page (M C A O) [In his original edition Jung used an identical version from *Musaeum hermeticum* (1678)]
- 145 Laboratory and oratory 291  
Khunrath *Amphitheatrum sapientiae* (1604) Tab III r Courtesy of J Jacobi
- 146 Mercurius as uniting symbol\* 292  
Valentinus *Duodecim claves Musaeum hermeticum* (1678) p 396 (C G J)
- 147 Uroboros 293  
Codex Marcianus (11th cent.) Venice fol 188r in Berthelot *Collection des anciens alchimistes grecs* Introduction p 132
- 148 Mercurius as caduceus uniting the pured opposites 294  
*Figurarum Aegyptiorum secretarum* MS (18th cent.) in author's coll p 14 (C G J)
- 149 The sick king (*prima materia*) 296  
*La Sagesse des anciens* MS (18th cent.) in author's coll (C G J)
- 150 The penetrating Mercurius 297  
*Speculum veritatis* Codex Vaticanus Latinus 7286 (17th cent.) Biblioteca Vaticana r Inst

- |           |   |     |
|-----------|---|-----|
| 151.      | Prisoners in the underworld<br>Izquierdo, <i>Praxis exercitiorum spiritualium</i> (1695), p. 72.  | 298 |
| 152.      | Saturn eating his children<br>Thomas Aquinas (pseud.), "De alchimia," Codex Vossianus 29 (16th cent.), Leiden, Univ. Bibl., fol. 73.  | 300 |
| 153.      | The artist lifting the homunculus out of the Hermetic vessel<br>Kelley, <i>Tractatus de Lapide philosophorum</i> (1676), p. 108.  | 301 |
| 154. 155. | The king with the six planets or metals; the renewed king ( <i>filius philosophorum</i> ) worshipped by the six planets<br>Kelley, <i>Tractatus de Lapide philosophorum</i> (1676), pp. 122, 125. | 302 |
| 156.      | The Dyad (day and night)<br>"Très Riches Heures du duc de Berry," MS. 1284 (15th cent.), Chantilly, Musée Condé, fol. 14 <sup>v</sup> . p. Giraudon.  | 303 |
| 157.      | <i>Anima Mercurii</i><br>"Figurarum Aegyptiorum secretarum," MS. (18th cent.), in author's coll., p. 1. (C.G.J.)  | 305 |
| 158.      | The "Mill of the Host"<br>High altar of church at Tribsees, Pomerania (15th cent.); from Falke, <i>Geschichte des deutschen Kunstgewerbes</i> , facing p. 100.                                    | 307 |
| 159.      | The <i>coniunctio</i> of soul and body<br>"Grandes heures du duc de Berry," MS. Latin 919 (1413), Paris, Bibliothèque Nationale.  | 311 |
| 160.      | Symbol of the art as union of water and fire<br>Eleazar, <i>Uraltes chymisches Werk</i> (1760). Part II, no. 9, facing p. 52 (M.C.A.O.)   | 316 |
| 161.      | The <i>prima materia</i> as Saturn devouring his children<br><i>Mutus liber</i> (1702), p. 7, detail (M.C.A.O.)   | 317 |
| 162.      | The unfettered opposites in chaos<br>Marolles, <i>Tableaux du temple des muses</i> (1655), British Museum.  | 318 |
| 163.      | Earth as <i>prima materia</i> , suckling the son of the philosophers<br>Mylius, <i>Philosophia reformata</i> (1622), p. 96, fig. 1. (C.G.J.)  | 321 |
| 164.      | Mercurius, standing on the round chaos, holding the scales<br>"Figurarum Aegyptiorum secretarum," MS. (18th cent.), in author's coll., p. 45. (C.G.J.)  | 324 |

- 165 L'occasione Mercurius standing on the globe 306  
Curtari *Le imagini de i dei* (1581) p 400 P Courtesy of  
J Jacobi
- 166 The *Rex marinus* calling for help 328  
Trismosin, *Splendor solis* MS Harley 3469 (1582) British  
Museum
- 167 Allegory of the psychic union of opposites 330  
*Rosarium philosophorum* (1550) (C G J)
- 168 The king as *prima materia* devouring his son 331  
Lambspringk *Figure et emblemata* fig XIII in *Mu acum  
hermeticum* (1678) p 367 P Inst
- 169 The green lion devouring the sun 332  
*Rosarium philosophorum* (1550) P Courtesy of J Fraser
- 170 The night sea journey 333  
*Biblia pauperum* (1471) edn of 1906 fig 170
- 171 Hercules on the night sea journey in the vessel of the sun 334  
Base of an Attic vase (5th cent B C) Etruscan Museum Vati-  
can P Alinari
- 172 Jonah emerging from the belly of the whale 335  
*Speculum humanae salvationis* Codex Launus 512 (15th  
cent) Paris Bibliothèque Nationale
- 173 The slaying of the king 336  
Stolcius de Stolcenberg *Vridarium chymicum* (1624) fig 101  
(C G J)
- 174 Jonah in the whale 337  
Early Christian earthenware lamp Marseilles Museum from  
Eisler *Orpheus—the Fisher* Pl XLVII
- 175 The wolf as *prima materia* devouring the dead king 338  
Maier *Scrutinium chymicum* (1687) Emblema XXIV (C G J)
- 176 Jonah in the belly of the whale 339  
Khludov Psalter Codex 129 fol 157 (Monastery of St Nich-  
olas Preobrazhensk Rnsr) (Byzantine 9th cent) from Tik-  
kainen *Die Psalterillustration im Mittelalter* p 24
- 177 The Resurrection 340  
*Biblia pauperum* (1471) edn of 1906 fig 170
- 178 The dove (*avis Hermetis*) rising from the four elements 341  
*De summa et universalis medicinae sapientiae veterum phi-  
losophorum* MS 974 (18th cent) Paris Bibliothèque de  
l'Arsenal fig 18



- |      |   |     |
|------|---|-----|
| 179. | The alchemical trinity<br>Lambspringk, "Figurae et emblemata" (1678), fig. XV, in <i>Musaeum hermeticum</i> (1678), p. 371. (M.C.A.O.)  | 342 |
| 180. | The Christian Trinity with the Holy Ghost as a winged man<br>Engraving (15th cent.), by the Master of the Berlin Passion; from Molsdorf, <i>Christliche Symbolik</i> , Pl. I.               | 343 |
| 181. | Sun as symbol of God<br>Boschius, <i>Symbolographia</i> (1702), Symbol. CXII, Class. I, Tab. VII. (C.G.J.)  | 344 |
| 182. | Christ as the Saviour of souls<br>Mural painting in church of the Braunweiler monastery, Rhineland (12th cent.). P: Marburg.  | 345 |
| 183. | Androgynous deity<br>Late Babylonian gem; from Lajard, "Mémoire sur une représentation figurée de la Vénus orientale androgyne," p. 161.  | 346 |
| 184. | The three youths in the fiery furnace<br>Early Christian ornament on sarcophagus from Villa Carpegna, Rome; from Ehrenstein, <i>Das alte Testament im Bilde</i> , p. 818.                   | 347 |
| 185. | Triad as unity; quaternity standing on the binarius<br>Valentinus, "Duodecim claves" (1678), in <i>Musaeum hermeticum</i> (1678), p. 415. (C.G.J.)  | 348 |
| 186. | The tree of coral in the sea<br>From Dioscorides, "De materia medica," MS. (16th cent.), Vienna, Nationalbibliothek, fol. 391b; in Koemstedt, <i>Vormittelalterliche Malerei</i> , fig. 79. | 349 |
| 187. | The dragon spewing forth Jason<br>Attic vase (5th cent. B.C.), Etruscan Museum, Vatican. P: Anderson.   | 350 |
| 188. | The tree of the philosophers<br>Mylus, <i>Philosophia reformata</i> (1622), p. 316. (C.G.J.)  | 351 |
| 189. | Dragon with tree of the Hesperides<br>Boschius, <i>Symbolographia</i> (1702), Symbol. LVII, Class. III, Tab. IV. (C.G.J.)   | 352 |
| 190. | Mayan ritual tree with serpent<br>Dresden Codex, Dresden, Landesbibliothek, Pl. XXVI, detail.   | 353 |
| 191. | Descent of the Holy Ghost in the form of cloven tongues<br>Munich Lectionary or <i>Perikopenbuch</i> , Codex Latinus 15713 (12th cent.), Munich, Staatsbibliothek, fol. 37. P: Marburg.     | 354 |
| 192. | The quaternity of the cross in the zodiac   | 356 |

- Bohme, *Signatura rerum*, in Amsterdam edn (1682), frontispiece p: Inst.
193. The white and the red rose as end product of the transformation of king and queen 359  
 "Trésor des trésors," MS 975 (17th cent), Paris, Bibliothèque de l'Arsenal, figs. 11, 12
194. Sulphur as sun and Mercurius as moon bridging the river of "eternal water" 360  
 Barchusen, *Elementa chemiae* (1718), fig 9, Paris, Bibliothèque Nationale
195. Creator, macrocosm, and microcosm in human form 364  
 St. Hildegard of Bingen, "Liber divinorum operum," Codex 1942 (12th cent), Lucca, Biblioteca governativa p Inst
196. The three manifestations of the Anthropos during his transformation 367  
 "Ripley Scrowle," MS Add 5025 (1588), No 2, detail, British Museum
197. Christ in the midst of the four rivers of paradise 369  
 Peregrinus, "Speculum virginum," Codex Palatinus Latinus 565 (13th cent), Biblioteca Vaticana p Inst
198. *Anser* or *cygnus Hermetis* 370  
*Hermaphroditisches Sonn- und Mondskind* (1752), p 54 (C G J.)
199. Hermaphrodite on the winged globe of chaos 372  
 Jamsthaler, *Viatorum spagyricum* (1625), p 75 (C G J)
200. Eagle and swan as symbols of the sublimated *spiritus* 373  
 Mylius, *Philosophia reformata* (1622), p 126, fig 13 (C G J)
201. Sapientia as mother of the wise 378  
 Thomas Aquinas (pseud), "De alchymia," Codex Vossianus 29 (16th cent), Leiden, Univ. Bibl, fol 53, detail
202. Communion table with seven fish 379  
 Christian earthenware lamp, Carthage, from Eisler, *Orpheus—the Fisher*, Pl LIX
- 203, 204 The Chnuphis serpent with seven rayed crown 380  
 Gnostic gem and amulet, from King, *The Gnostics and Their Remains*, Pl III, figs 7 and 2
205. Goddess of fate (?) as serpent with seven heads 381  
 Seal of St Servatius, from Maastricht Cathedral, from King, *The Gnostics and Their Remains*, p 119
- 206 Helios riding a chariot with four horses 382

- Theodore Psalter, MS. Add. 19352 (1066), British Museum.
207. The ascension of Elijah 383  
Early Christian mural painting, crypt of Lucina, Rome; from Ehrenstein, *Das Alte Testament im Bilde*, p. 699. r: Courtesy of J. Jacobi.
208. Mercurius as *anima mundi* 384  
"Turba philosophorum," Codex Latinus 7171 (16th cent.), Paris, Bibliothèque Nationale. r: Inst.
209. The winged sphere (*aurum aurae*) 385  
Balduinus, *Aurum hermeticum* (1675), frontispiece. (C.G.J.)
210. "The wind hath carried it in his belly" ("Tabula smaragdina") 387  
Maier, *Scrutinium chymicum* (1687), Emblem I. (C.G.J.)
211. The god Aër as procreator of all harmony 388  
"Recueil des fausses décrétales," MS. (13th cent.), Reims. r: Inst.
212. The Trinity as *tricephalus* 389  
*Speculum humanae salvationis*, Augsburg (1480). (New York Public Library.)
213. Moses striking water from the rock 391  
Bible Moralisée, MS. 270b (13th cent.), Oxford, Bodleian Library; from Ehrenstein, *Das Alte Testament im Bilde*, p. 384. r: Courtesy of J. Jacobi.
214. Symbol of Hermetic transformation 393  
Samuel Norton, *Mercurius redivivus* (1630), fig. 2. r: Inst.
215. The completion of the process 395  
*Mutus hber* (1702), p. 15. (M.C.A.O.)
216. The artifex as priest 397  
Frontispiece to Melchior Cibirensis, *Symbolum*; from Maier, *Symbola aureae mensae* (1617), p. 509. (M.C.A.O.)
217. The crucified *serpens mercurialis* 400  
Abraham le Juif, "Livre des figures hiéroglyphiques," MS. Français 14765 (18th cent.), Paris, Bibliothèque Nationale. r: Inst.
218. The "bath of the philosophers" 402  
Mylius, *Philosophia reformata* (1622), fig. 4. p. 224. (C.G.J.)
219. The "Ethiopian" as the *nigredo* 403  
Trismosin, "Splendor solis," MS. Harley 3469 (1582), British Museum.
220. Figure of the moon 405  
Codex Urbanus Latinus 899 (15th cent.), Biblioteca Vaticana, fol. 68r. r: Inst.

221	<i>Arbor philosophica</i> Samuel Norton <i>Catholicon physicorum</i> (1630) British Museum	407
222	The sea of renewal arising from virgin's milk Stolcius de Stolcenberg <i>Vindarum chymicum</i> (1624) fig LXXXIII p Courtesy of J Jacobi	409
223	<i>Mortificatio</i> Sol and Luna overcome by death after the <i>coniunctio</i> Mylus <i>Philosophia reformata</i> (1622) fig 6 p 243 p Inst	410
224	Transfiguration of the body portrayed as the coronation of the Virgin Mary Das Buch der heiligen Dreifaltigkeit Codex Germanicus 598 (1420) Munich Staatsbibliothek p Inst	411
225	The love potion being handed to the brother-sister pair Maier <i>Scrutinium chymicum</i> (1687) Emblema IV p 10 (C G J)	413
226	<i>Coniunctio</i> of opposites in the Hermetic vessel Trésor des trésors MS 975 (17th cent) Paris Bibliothèque de l'Arsenal	414
227	<i>Coniunctio</i> as a fantastic monstrosity Brant <i>Hexastichon</i> (1503) (C G J)	415
228	The plumed king who plucks out his feathers for food Ripley Scrowle MS Add 5025 (1588) British Museum p Inst	416
229	Eagle as symbol of the spirit ascending from the <i>prima</i> <i>materia</i> <i>Hermaphroditisches Sonn und Mondskind</i> (1752) p 44 (C G J)	417
230	The peacock rising from the retort MS (18th cent) in coll Dr C Rusch Appenzell p Inst	418
231	Mercurius as Pandora and <i>arbor philosophica</i> Reusner <i>Pandora</i> (1588) p 225 (C G J)	419
232	Glorification of the body portrayed as coronation of the Virgin Mary <i>Speculum Trinitatis</i> from Reusner <i>Pandora</i> (1588) p 253 (C G J)	421
233	Christian quaternity Trinity and Mary (detail) French School (c 1457) Basel Museum	422
234	The Risen Christ as symbol of the <i>filius philosophorum</i> <i>Rosarium philosophorum</i> (1550) (C G J)	423

235.	Alchemical quaternity <i>Rosarium philosophorum</i> (1550). (C.G.J.)	429
236.	Contents of the <i>vas Hermetis</i> Kelley, <i>Tractatus de Lapide philosophorum</i> (1676), p. 114.	431
237.	The artifex at work with his soror mystica <i>Mutus liber</i> (1702), p. 7, detail. (M.C.A.O.)	432
238.	The brazen serpent of Moses on the cross Eleazar, <i>Uraltes chymisches Werk</i> (1760), Part II, no. 10, facing p. 52. (M.C.A.O.)	434
239.	Unicorn Amman, <i>Ein neuw Thierbuch</i> (1569). P: Courtesy of J. Jacobi.	435
240.	Stag and unicorn Lambspringk, "Figurae et emblemata," fig. III, in <i>Musaeum hermeticum</i> (1625 edn.), fig. III, p. 337. (New York Public Library.)	436
241.	Virgin taming a unicorn Thomas Aquinas (pseud.), "De alchimia," Codex Vossianus 29 (16th cent.), Leiden, Univ. Bibl., fol. 87.	438
242.	Slaying the unicorn in the Virgin's lap Initial from "Historia animalium cum picturis," MS. Harley 4751, fol. 6 <sup>r</sup> , British Museum. P: Inst.	439
243.	Unicorn crest of the von Gachnang family From the Zurich Roll of Arms (1340); from Merz, <i>Die Wap-penrolle von Zürich</i> , p. 33.	440
244.	The glorification of Ariosto Drawing by Giovanni Battista Benvenuti, called Ortolano (1488-?1525), formerly in A. O. Meyer collection; from Börner, <i>Auctions-Katalog 184</i> (1914), Pl. 30. P: Warburg Institute, London.	441
245.	The Virgin Mary with the loving unicorn in the "en-closed garden" Swiss tapestry (1480), Landesmuseum, Zurich; from Gysin, <i>Gotische Bildteppiche der Schweiz</i> , Pl. 5.	442
246.	Mandala with four ornamental medallions Pavement from St. Urban's Monastery, Lucerne, Landesmu-seum, Zurich.	443
247.	Virgin with unicorn Khludov Psalter, Codex 129, fol. 93 <sup>r</sup> (Monastery of St. Nicho-las, Preobrazhensk, Russia), Byzantine (9th cent.); from Tik-kanen, <i>Die Psalterillustration im Mittelalter</i> , p. 43.	444

- 248 The creation of Eve  
Tresor de sapience MS 5076 (15th cent) Paris Biblio  
thèque de l'Arsenal 445
- 249 Wild unicorn  
From Bock *Krauterbuch* (1595) p 391 f Courtesy of 446  
J Jacobi
- 250 Wild man riding the unicorn 448  
Engraving from the *Grosseres Kartenspiel* by the monogram  
mist E S (c 1463) from Geisberg *Die Kupferstiche des Meis  
ters E S* Pl L269
- 251 The seven stages of the alchemical process shown as a 450  
unity  
Ripley Scrowle MS Add 5075 (1588) British Museum No  
4 detail
- 252 Chastity 451  
Les Triomphes du Pétrarque MS Français 594 (16th cent)  
Paris Bibliothèque Nationale
- 253 Harpokrates encircled by the Uroboros 452  
Gnostic gem from King *The Gnostics and Their Remains*  
Pl II fig 8
- 254 The so called sea unicorn 454  
Pommet *Histoire generale des drogues* (1694) II p 78 Paris  
Bibliothèque Nationale
- 255 Vishnu in his fish incarnation 455  
Indian miniature (18th cent) in the author's collection
- 256 Fabulous monster containing the *massa confusa* 457  
*Hermaphroditisches Sonn und Mondskind* (1752) p 57  
(C G J)
- 257 The transformations of Mercurius 459  
Ripley Scrowle MS Add 5025 (1588) British Museum No  
3 detail
- 258 Unicorn and lion 463  
From the tapestry series *La Dame a la Licorne* (16th cent)  
Musée de Cluny Paris f Bulloz
- 259 260 The child announcing the birth and death of 464-65  
*Confucius*  
From a Chinese illustrated work (c 18th cent) *S'eng Ch'iu*  
School of Oriental Studies London f John Freeman

261.	Pope with the unicorn as the symbol of the Holy Ghost Scaliger, <i>Explanatio imaginum</i> (1570), p. 84, British Museum. p: John Freeman.	467
262.	The lunar unicorn Reverse of a medal (1417) by Antonio Pisano, British Museum.	468
263.	The Campion Pendant Formerly in possession of the Campion family, Sussex, Eng- land; probably 16th cent., Victoria and Albert Museum, Lon- don.	469
264.	Mandala of the unicorn and the tree of life Verteuil tapestry (15th cent.), "The Hunt of the Unicorn," Cloisters, Metropolitan Museum of Art, New York.	470
265.	The unicorn and his reflection Boschius, <i>Symbolographia</i> (1702), Symbol. LXXXIX, Class. I, Tab. V. (C.G.J.)	471
266.	Double-headed eagle with crowns of Pope and Emperor Wynandi de Stega, "Adamas colluctantium aquilarum," Codex Palatinus Latinus 412 (15th cent.), Biblioteca Vaticana. p: Inst.	472
267.	The <i>prima materia</i> as the dragon, being fertilized by the Holy Ghost "Hermes Bird," <i>Theatrum chemicum Britannicum</i> (1652), p. 213 (M.C.A.O.)	475
268.	<i>Fermentatio</i> , symbolic representation of the <i>coniunctio spirituum</i> <i>Rosarium philosophorum</i> (1550). (C.G.J.)	478
269.	The artifex and his <i>soror mystica</i> making the gesture of the secret <i>Mutus liber</i> (1702), p. 14, detail. (M.C.A.O.)	482
270.	The phoenix as symbol of resurrection Boschius, <i>Symbolographia</i> (1702), Symbol. DCVI, Class. I, Tab. XXVI. (C.G.J.)	483

## NOTE OF ACKNOWLEDGMENT

The illustrations are derived from

- (1) Rare books, MSS, and other works in the author's collection at Kusnacht, which have been reproduced by kind permission of Mr Franz Jung and photographed under the supervision of Mrs Aniela Jaffé indicated by the initials 'C G J'
- (2) Rare books in Mr Paul Mellon's former collection, reproduced by kind permission of him and of the Yale University Library, where the collection has been deposited under the name "Mellon Collection of the Alchemical and Occult", photographed by Yale University Library, indicated by the initials "M C A O"
- (3) Photographs in private collections, in particular that of Dr Jolande Jacobi, Zurich, and that of the C G Jung Institute, Zurich (indicated as 'Inst')
- (4) Books, MSS, and other works in various museums libraries archives etc, as indicated photographed by the institution unless otherwise noted Commercial photographic agencies are credited
- (5) In a few cases, the blocks used in earlier editions and kindly made available by Rascher Verlag, Zurich





1. The Creator as Ruler of the threefold and fourfold universe, with water and fire as the counterpart of heaven.—"Liber patris sapientiae," *Theatrum chemicum Britannicum* (1632)

# I

## INTRODUCTION TO THE RELIGIOUS AND PSYCHOLOGICAL PROBLEMS OF ALCHEMY

*Calamum quassatum non conteret, et linum  
fumigans non extinguet*

—ISAIAH 42 3

The bruised reed he shall not break and the  
smoking flax he shall not quench (D V)



2 A pair of alchemists kneeling by the furnace and praying for God's blessing  
—*Mutus liber* (1702)

- 1 For the reader familiar with analytical psychology there is no need of any introductory remarks to the subject of the following study. But for the reader whose interest is not professional and who comes to this book unprepared some kind of preface will probably be necessary. The concepts of alchemy and the individuation process are matters that seem to lie very far apart, so that the imagination finds it impossible at first to conceive of any bridge between them. To this reader I owe an explanation, more particularly as I have had one or two experiences since the publication of my recent lectures which lead me to infer a certain bewilderment in my critics.
- 2 What I now have to put forward as regards the nature of the human psyche is based first and foremost on my observations of people. It has been objected that these observations deal with experiences that are either unknown or barely accessible. It is a remarkable fact, which we come across again and again, that absolutely everybody, even the most unqualified layman, thinks he knows all about psychology as though the psyche were something that enjoyed the most universal understanding. But any one who really knows the human psyche will agree with me

when I say that it is one of the darkest and most mysterious regions of our experience. There is no end to what can be learned in this field. Hardly a day passes in my practice but I come across something new and unexpected. True enough, my experiences are not commonplaces lying on the surface of life. They are, however, within easy reach of every psychotherapist working in this particular field. It is therefore rather absurd, to say the least, that ignorance of the experiences I have to offer should be twisted into an accusation against me. I do not hold myself responsible for the shortcomings in the lay public's knowledge of psychology.

3 There is in the analytical process, that is to say in the dialectical discussion between the conscious mind and the unconscious, a development or an advance towards some goal or end, the perplexing nature of which has engaged my attention for many years. Psychological treatment may come to an *end* at any stage in the development without one's always or necessarily having the feeling that a *goal* has also been reached. Typical and temporary terminations may occur (1) after receiving a piece of good advice; (2) after making a fairly complete but nevertheless adequate confession; (3) after having recognized some hitherto unconscious but essential psychic content whose realization gives a new impetus to one's life and activity; (4) after a hard-won separation from the childhood psyche; (5) after having worked out a new and rational mode of adaptation to perhaps difficult or unusual circumstances and surroundings; (6) after the disappearance of painful symptoms; (7) after some positive turn of fortune such as an examination, engagement, marriage, divorce, change of profession, etc.; (8) after having found one's way back to the church or creed to which one previously belonged, or after a conversion; and finally, (9) after having begun to build up a practical philosophy of life (a "philosophy" in the classical sense of the word).

4 Although the list could admit of many more modifications and additions, it ought to define by and large the main situations in which the analytical or psychotherapeutic process reaches a temporary or sometimes even a definitive end. Experience shows, however, that there is a relatively large number of patients for whom the outward termination of work with the doctor is far from denoting the end of the analytical process. It is rather the

case that the dialectical discussion with the unconscious still continues and follows much the same course as it does with those who have not given up their work with the doctor. Occasionally one meets such patients again after several years and hears the often highly remarkable account of their subsequent development. It was experiences of this kind which first confirmed me in my belief that there is in the psyche a process that seeks its own goal independently of external factors and which freed me from the worrying feeling that I myself might be the sole cause of an unreal—and perhaps unnatural—process in the psyche of the patient. This apprehension was not altogether misplaced inasmuch as no amount of argument based on any of the nine categories mentioned above—not even a religious conversion or the most startling removal of neurotic symptoms—can persuade certain patients to give up their analytical work. It was these cases that finally convinced me that the treatment of neurosis opens up a problem which goes far beyond purely medical considerations and to which medical knowledge alone cannot hope to do justice.

- 5 Although the early days of analysis now lie nearly half a century behind us with their pseudo biological interpretations and their depreciation of the whole process of psychic development memories die hard and people are still very fond of describing a lengthy analysis as running away from life unresolved transference auto eroticism—and by other equally unpleasant epithets. But since there are two sides to everything it is legitimate to condemn this so called hanging on as negative to life only if it can be shown that it really does contain nothing positive. The very understandable impatience felt by the doctor does not prove anything in itself. Only through infinitely patient research has the new science succeeded in building up a profounder knowledge of the nature of the psyche and if there have been certain unexpected therapeutic results these are due to the self sacrificing perseverance of the doctor. Unjustifiably negative judgments are easily come by and at times harmful moreover they arouse the suspicion of being a mere cloak for ignorance if not an attempt to evade the responsibility of a thorough going analysis. For since the analytical work must inevitably lead sooner or later to a fundamental discussion between I and You and You and I on a plane stripped of

all human pretences, it is very likely, indeed it is almost certain, that not only the patient but the doctor as well will find the situation "getting under his skin." Nobody can meddle with fire or poison without being affected in some vulnerable spot; for the true physician does not stand outside his work but is always in the thick of it.

<sup>6</sup> This "hanging on," as it is called, may be something undesired by both parties, something incomprehensible and even unendurable, without necessarily being negative to life. On the contrary, it can easily be a positive "hanging on," which, although it constitutes an apparently insurmountable obstacle, represents just for that reason a unique situation that demands the maximum effort and therefore enlists the energies of the whole man. In fact, one could say that while the patient is unconsciously and unswervingly seeking the solution to some ultimately insoluble problem, the art and technique of the doctor are doing their best to help him towards it. "Ars totum requirit hominem!" exclaims an old alchemist. It is just this *homo totus* whom we seek. The labours of the doctor as well as the quest of the patient are directed towards that hidden and as yet unmanifest "whole" man, who is at once the greater and the future man. But the right way to wholeness is made up, unfortunately, of fateful detours and wrong turnings. It is a *longissima via*, not straight but snakelike, a path that unites the opposites in the manner of the guiding caduceus, a path whose labyrinthine twists and turns are not lacking in terrors. It is on this *longissima via* that we meet with those experiences which are said to be "inaccessible." Their inaccessibility really consists in the fact that they cost us an enormous amount of effort: they demand the very thing we most fear, namely the "wholeness" which we talk about so glibly and which lends itself to endless theorizing, though in actual life we give it the widest possible berth.<sup>1</sup> It is infinitely more popular to go in for "compartment psychology," where the left-hand pigeon-hole does not know what is in the right.

<sup>7</sup> I am afraid that we cannot hold the unconsciousness and

<sup>1</sup> It is worth noting that a Protestant theologian, writing on homiletics, had the courage to demand wholeness of the preacher from the ethical point of view. He substantiates his argument by referring to my psychology. See Händler, *Die Predigt*.

impotence of the individual entirely responsible for this state of affairs it is due also to the general psychological education of the European. Not only is this education the proper concern of the ruling religions it belongs to their very nature—for religion excels all rationalistic systems in that it alone relates to the outer and inner man in equal degree. We can accuse Christianity of arrested development if we are determined to excuse our own shortcomings but I do not wish to make the mistake of blaming religion for something that is due mainly to human incompetence. I am speaking therefore not of the deepest and best understanding of Christianity but of the superficialities and disastrous misunderstandings that are plain for all to see. The demand made by the *imitatio Christi*—that we should follow the ideal and seek to become like it—ought logically to have the result of developing and exalting the inner man. In actual fact however the ideal has been turned by superficial and formalistically minded believers into an external object of worship and it is precisely this veneration for the object that prevents it from reaching down into the depths of the psyche and giving the latter a wholeness in keeping with the ideal. Accordingly the divine mediator stands outside as an image while man remains fragmentary and untouched in the deepest part of him. Christ can indeed be imitated even to the point of stigmatization without the imitator coming anywhere near the ideal or its meaning. For it is not a question of an imitation that leaves a man unchanged and makes him into a mere artifact but of realizing the ideal on one's own account—*Deo concedente*—in one's own individual life. We must not forget however that even a mistaken imitation may sometimes involve a tremendous moral effort which has all the merits of a total surrender to some supreme value even though the real goal may never be reached and the value is represented externally. It is conceivable that by virtue of this total effort a man may even catch a fleeting glimpse of his wholeness accompanied by the feeling of grace that always characterizes this experience.

The mistaken idea of a merely outward *imitatio Christi* is further exacerbated by a typically European prejudice which distinguishes the Western attitude from the Eastern. Western man is held in thrall by the ten thousand things he sees only particulars he is ego bound and thing bound and unaware of

the deep root of all being. Eastern man, on the other hand, experiences the world of particulars, and even his own ego, like a dream; he is rooted essentially in the "Ground," which attracts him so powerfully that his relations with the world are relativized to a degree that is often incomprehensible to us. The Western attitude, with its emphasis on the object, tends to fix the ideal—Christ—in its outward aspect and thus to rob it of its mysterious relation to the inner man. It is this prejudice, for instance, which impels the Protestant interpreters of the Bible to interpret ἐν ὑμῖν (referring to the Kingdom of God) as "among you" instead of "within you." I do not mean to say anything about the validity of the Western attitude: we are sufficiently convinced of its rightness. But if we try to come to a real understanding of Eastern man—as the psychologist must—we find it hard to rid ourselves of certain misgivings. Anyone who can square it with his conscience is free to decide this question as he pleases, though he may be unconsciously setting himself up as an *arbiter mundi*. I for my part prefer the precious gift of doubt, for the reason that it does not violate the virginity of things beyond our ken.

9 Christ the ideal took upon himself the sins of the world. But if the ideal is wholly outside then the sins of the individual are also outside, and consequently he is more of a fragment than ever, since superficial misunderstanding conveniently enables him, quite literally, to "cast his sins upon Christ" and thus to evade his deepest responsibilities—which is contrary to the spirit of Christianity. Such formalism and laxity were not only one of the prime causes of the Reformation, they are also present within the body of Protestantism. If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. The Eastern attitude (more particularly the Indian) is the other way about: everything, highest and lowest, is in the (transcendental) Subject. Accordingly the significance of the Atman, the Self, is heightened beyond all bounds. But with Western man the value of the self sinks to zero. Hence the universal depreciation of the soul in the West. Whoever speaks of the reality of the soul or psyche<sup>2</sup> is accused

<sup>2</sup> [The translation of the German word *Seele* presents almost insuperable difficulties on account of the lack of a single English equivalent and because it combines the two words "psyche" and "soul" in a way not altogether familiar to the Eng-



of "psychologism" Psychology is spoken of as if it were "only" psychology and nothing else The notion that there can be psychic factors which correspond to divine figures is regarded as a devaluation of the latter It smacks of blasphemy to think that a religious experience is a psychic process for so it is argued, a religious experience "is not *only* psychological" Any thing psychic is *only* Nature and therefore, people think nothing religious can come out of it At the same time such critics never hesitate to derive all religions—with the exception of their own—from the nature of the psyche It is a telling fact that two theological reviewers of my book *Psychology and Religion*—one of them Catholic, the other Protestant—assiduously overlooked my demonstration of the psychic origin of religious phenomena

Faced with this situation, we must really ask How do we know so much about the psyche that we can say only psychic? For this is how Western man whose soul is evidently of little worth," speaks and thinks If much were in his soul he would speak of it with reverence But since he does not do so we can only conclude that there is nothing of value in it Not that this is necessarily so always and everywhere but only with people who put nothing into their souls and have all God outside (A

---

lish reader For this reason some comment by the Editors will not be out of place

[In previous translations and in this one as well psyche—for which Jung in the German original uses either *Psyche* or *Seele*—has been used with reference to the totality of all psychic processes (cf Jung *Psychological Types* Def 48) i.e. it is a comprehensive term Soul on the other hand as used in the technical terminology of analytical psychology is more restricted in meaning and refers to a function complex or partial personality and never to the whole psyche It is often applied specifically to anima and animus e.g. in this connection it is used in the composite word soul image (*Seelenbild*) This conception of the soul is more primitive than the Christian one with which the reader is likely to be more familiar In its Christian context it refers to the transcendental energy in man and the spiritual part of man considered in its moral aspect or in relation to God (Cf definition in *The Shorter Oxford English Dictionary*)

[In the above passage in the text (and in similar passages) soul is used in a non technical sense (i.e. it does not refer to animus or anima) nor does it refer to the transcendental conception but to a psychic (phenomenological) fact of a highly numinous character This usage is adhered to except when the context shows clearly that the term is used in the Christian or Neoplatonic sense

—EDITORS]

little more Meister Eckhart would be a very good thing sometimes!)

- 11 An exclusively religious projection may rob the soul of its values so that through sheer inanition it becomes incapable of further development and gets stuck in an unconscious state. At the same time it falls victim to the delusion that the cause of all misfortune lies outside, and people no longer stop to ask themselves how far it is their own doing. So insignificant does the soul seem that it is regarded as hardly capable of evil, much less of good. But if the soul no longer has any part to play, religious life congeals into externals and formalities. However we may picture the relationship between God and soul, one thing is certain: that the soul cannot be "nothing but."<sup>3</sup> On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea, that sea would not exist but for the multitude of drops. The immortality of the soul insisted upon by dogma exalts it above the transitoriness of mortal man and causes it to partake of some supernatural quality. It thus infinitely surpasses the perishable, conscious individual in significance, so that logically the Christian is forbidden to regard the soul as a "nothing but."<sup>4</sup> As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Even the believing Christian does not know God's hidden ways and must leave him to decide whether he will work on man from outside or from within, through the soul. So the believer should not boggle at the fact that there are *somnia a Deo missa* (dreams sent by God) and illuminations of the soul which cannot be traced back to any external causes. It would be blasphemy to assert that God can manifest himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between God and

<sup>3</sup> [The term "nothing but" (*nichts als*), which occurs frequently in Jung to denote the habit of explaining something unknown by reducing it to something apparently known and thereby devaluing it, is borrowed from William James, *Pragmatism*, p. 16: "What is higher is explained by what is lower and treated for ever as a case of 'nothing but'—nothing but something else of a quite inferior sort."]

<sup>4</sup> The dogma that man is formed in the likeness of God weighs heavily in the scales in any assessment of man—not to mention the Incarnation.

the soul precludes from the start any devaluation of the latter.<sup>5</sup> It would be going perhaps too far to speak of an affinity but at all events the soul must contain in itself the faculty of relation ship to God, i e., a correspondence, otherwise a connection could never come about.<sup>6</sup> *This correspondence is, in psychological terms, the archetype of the God image*

- <sup>12</sup> Every archetype is capable of endless development and differentiation. It is therefore possible for it to be more developed or less. In an outward form of religion where all the emphasis is on the outward figure (hence where we are dealing with a more or less complete projection), the archetype is identical with externalized ideas but remains unconscious as a psychic factor. When an unconscious content is replaced by a projected image to that extent, it is cut off from all participation in and influence on the conscious mind. Hence it largely forfeits its own life, because prevented from exerting the formative influence on consciousness natural to it, what is more it remains in its original form—unchanged, for nothing changes in the unconscious. At a certain point it even develops a tendency to regress to lower and more archaic levels. It may easily happen therefore, that a Christian who believes in all the sacred figures is still undeveloped and unchanged in his inmost soul because he has 'all God outside' and does not experience him in the soul. His deciding motives, his ruling interests and impulses do not spring from the sphere of Christianity but from the unconscious and undeveloped psyche, which is as pagan and archaic as ever. Not the individual alone but the sum total of individual lives in a nation proves the truth of this contention. The great events of our world as planned and executed by man do not breathe the spirit of Christianity but rather of unadorned paganism. These things originate in a *psychic condition* that has remained archaic and has not been even remotely touched by Christianity. The Church assumes, not altogether without reason, that the fact

<sup>5</sup> The fact that the devil too can take possession of the soul does not diminish its significance in the least.

<sup>6</sup> It is therefore psychologically quite unthinkable for God to be simply the wholly other for a wholly other could never be one of the soul's deepest and closest intimacies—which is precisely what God is. The only statements that have psychological validity concerning the God image are either paradoxes or antinomies.

of *semel credidisse* (having once believed) leaves certain traces behind it; but of these traces nothing is to be seen in the broad march of events. Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside—in image and in word, in Church and Bible—but never inside. Inside reign the archaic gods, supreme as of old; that is to say the inner correspondence with the outer God-image is undeveloped for lack of psychological culture and has therefore got stuck in heathenism. Christian education has done all that is humanly possible, but it has not been enough. Too few people have experienced the divine image as the innermost possession of their own souls. Christ only meets them from without, never from within the soul; that is why dark paganism still reigns there, a paganism which, now in a form so blatant that it can no longer be denied and now in all too threadbare disguise, is swamping the world of so-called Christian civilization.

<sup>13</sup> With the methods employed hitherto we have not succeeded in Christianizing the soul to the point where even the most elementary demands of Christian ethics can exert any decisive influence on the main concerns of the Christian European. The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity. Christianity must indeed begin again from the very beginning if it is to meet its high educative task. So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. It has yet to be understood that the *mysterium magnum* is not only an actuality but is first and foremost rooted in the human psyche. The man who does not know this from his own experience may be a most learned theologian, but he has no idea of religion and still less of education.

<sup>14</sup> Yet when I point out that the soul possesses by nature a religious function,<sup>7</sup> and when I stipulate that it is the prime task of all education (of adults) to convey the archetype of the God-

<sup>7</sup> Tertullian, *Apologeticus*, xlvii: "Anima naturaliter christiana."

image, or its emanations and effects, to the conscious mind, then it is precisely the theologian who seizes me by the arm and accuses me of "psychologism." But were it not a fact of experience that supreme values reside in the soul (quite apart from the ἀντίμυρον πείσμα who is also there), psychology would not interest me in the least, for the soul would then be nothing but a miserable vapour. I know, however, from hundredfold experience that it is nothing of the sort, but on the contrary contains the equivalents of everything that has been formulated in dogma and a good deal more, which is just what enables it to be an eye destined to behold the light. This requires limitless range and unfathomable depth of vision. I have been accused of "deifying the soul." Not I but God himself has deified it! I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is *naturaliter religiosa*, i.e., possesses a religious function. I did not invent or insinuate this function, it produces itself of its own accord without being prompted thereto by any opinions or suggestions of mine. With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see. It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing. For it is obvious that far too many people are incapable of establishing a connection between the sacred figures and their own psyche: they cannot see to what extent the equivalent images are lying dormant in their own unconscious. In order to facilitate this inner vision we must first clear the way for the faculty of seeing. How this is to be done without psychology, that is, without making contact with the psyche, is frankly beyond my comprehension.<sup>8</sup>

- <sup>15</sup> Another equally serious *misunderstanding* lies in imputing to psychology the wish to be a new and possibly heretical doctrine. If a blind man can gradually be helped to see it is not to be expected that he will at once discern new truths with an eagle eye. One must be glad if he sees anything at all, and if he begins to understand what he sees. Psychology is concerned with the act of seeing and not with the construction of new religious

<sup>8</sup> Since it is a question here of human effort I leave aside acts of grace which are beyond man's control.